BAYLY (William) WING 1552 SMITH L 246

The Life of Enoch

AGAIN

REVIVED,

IN WHICH

Abels OFFERING is Accepted,

AND

Cains MARK known, and HE REJECTED,

through the opening of the

INWARD MYSTERY of CREATION,

by the first Mover and Former thereof, who is

THE ONELY WISE INVISIBLE GOD,

to whom be the Glory and praise in and over all his works.

AMEN.

(To which is annexed)

The TRAVEL of the BOWELS of *SION*,

AND

The CRY of the SINS of *SODOM*

is GREAT this day before the

LORD.

LONDON:

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The Life of Enoch *again Revived*, &c.

GOD (the *Original* being of all beings, visible and invisible) *Created* man in the *purest* life of all *Beings*, and brought him forth in his own likeness & *image*, in which was manifested the *upright innocent Righteous* life and *properties* of his *Creator*; in which he had the *pure feeling* and *discerning* of the *motions* & *natures* of every thing *created*, whether *good* or *evil*; and was to *rule* (by the will of God) in the *upright life over* them all, in the *perfect understanding*, *blessed* dominion, and *gentle* Wisdom of his *Maker*, which was to be his *Guide* in all things, in which he was appointed to be *exercised* and to *order* the works of *Gods hands* to his *praise* and *glory*.

But when he had *hearkened*, and *inclined* to a *wrong motion* (obeying the Will and Lust thereof) it began to *lead* him from his *proper habitation*, and then there entred (and grew) in him, a ground, or receptacle, for all wrong and contrariety to that *life* in which he was *Created*; and he became *vailed* and *darkned*, loosing the true Dominion of the *most inward life* of all good; For in [man] is the *Vertue*, *Nature*, or *Savouring Property* of every *Creature*, in *Heaven* and *Earth*, the *Sea* and all things *visible* and *invisible*, but the *Lamb* [in him] was to be the *Lion* [King] over all the *Beasts* of the *Field*, yet so it was, that to which *property* he *yielded* or gave up *himself* (as to bring forth the Fruits of its Motion) to that he becomes a *Servant*, under its Power and *Dominion*, whether it be of *God*, *Angels*, or *Beasts*, *Fish*, *Fouls*, or *creeping* things; his *Servant* he *is* whom he *obeys*, (as its written) and is *transformed* into its *likeness* or *property*, as for instance, if *pride* be the *ruler* or *swayer* of any *person* of *mankind*, then the *Nature* of the *Innocent* meek *Lamb* of God (which should be its Ruler and Governour) is become a *poor suffering Captive* in that *Creature*, *Oppressed*, *Grieved* and *Vexed*, even as

Vbi Jac: Cummyng P. A: 29.

just Lot in *Sodom* (which was a true Figure in the whole Creation) and so the *Nature* of Beasts Rules over (by being yielded unto) *Gods Life* (in him) and the Creature *man*, so at length the *prancing* Horse (that *paweth* over the *Vallies*) and the *fierce* and *proud Leviathan* (that playeth in the great Waters) is *perfectly* seen with the Children of men, and the *Nature* and *Properties* of the *Swine*, *Wolf*, and *subtil Fox*, the flying *Serpent*, and devouring *Dragon*, is brought forth ruling *over* (in its *Dominion*) both the *Life*, *Properties* and *Workmanship* of *God*.

Now it is written, that before the *Creation* was *formed* (according to the Will of God) that *darkness* was upon the face of the *deep*, and the earth was without *form* & *void*, and *then* the Spirit of God *moved* upon the *face* of the *deep*, which was covered with darkness, so it entred *within* the darkness, and *stirred* the darkness and the waters by which the *dark* powers (upon the *face* of the *Deep*) were stirred and wrought *also*, bringing forth *forms* according to the stirring of the *depth* of the *deeps*; Yet *God* by his moving is the *causer* of the Forming, *Creating* and Manifesting of all *Creatures*, visible and invisible; (as its well known in the *Eternal Wisdom*, in which *Solomon* knew the *Natures*, *Properties* and *Habitations* of the *Beasts* of the *Earth*, *Fouls* of the *Air*, *Fish* of the *Sea*, and the *creeping* things, with all *Trees*, *Plants*, *Roots*, and *Seeds*, from the tall *Cedar* to the *Hyssop* on the Wall.)

But here is a *Mistery* of *Misteries* (when *God* had *moved* through all *these* things, and brought forth several *forms* into a *visible* being in several seasons (all good as they *stood* in the *obedience* or *subjection* to the life that *stirred* or formed them) *that he again* at *last* (or toward the seventh day) stirred in the *deep* depth of *deeps*, to bring forth (through, beyond and above all things before Created) *one* in the *life* of *Creation* to *Govern* and *Rule* over all things *Created*, being *Male* and *Female* [in one] even as a *Tree* planted, having its seed in it self; but these *Wonderful Works* of *God* are known onely in the *deep*, as it is written.

Now if *man*, that was thus *fearfully* and *wonderfully made* and *formed* (who hath been *degenerated* through *disobedience*

and

and *transgression*) doth not come *again* to know the *Life* that formed him, and *abide* with it, in *Subjection* to it, and *stated* in the *unity* with it, but is still a *stranger* from it, through the lusts of the *Natures* of the *Beastual* life *ruling* in him, he is (in this state) the most *miserable* in the *whole Creation*, because, he being formed out of the *depth* of *deeps* (by the most *inward* Spirit the *Creator*) will fall *deeper* then any Creature that was formed upon the face of the Earth, even into the *bottomless place* below the *depth of deeps*, in an *Eternal sinking*, being *fallen* from his *foundation*, the *Spirit* that *formed him* in the life of the *depths* of that which was *before created*.

Therefore *O man!* come to thy *Center*, like as all other *Creatures* and forms do, (consider the *Fouls* of the Air, in which *their* property was *stirred* to creation, and also the *Fish* of the *Waters*, in which *their* property was *stirred* or *generated*, and the *Beasts* of the *field*, or *Earth*, and *creeping* things, who keep *their* place, in which they were *Generated* (their proper Habitation) *manifesting* the *former* of them *all*.) And *stand thou again*, in thy *proper Habitation*; and who then can declare thy *Generation*, being that *Spiritual man* (in that state) which *judgeth all things*, and thy self is not *judged of any*; (let him that read this understand) *But* when the *mind* of *man* went *outward* from the *subjection* to the *Life* that *formed him*, he went into the *property* or *place* of *Beasts*, *Fouls*, and *creeping things*, and then the *true life* and *former of all things* became a *Troubler*, *Reprover* and *Condemner* of him, he being *gone* from his *right place* and *Habitation* in which he was *created* and *placed*, and so being *troubled in himself* he *fretted* against the *life* that *troubled* and secretly *judged* him (which is God) and so grew into *Wrath*, *Anger* and *Frowardnesse*, even ready to *lift* up his *hand* against every thing that *crossed* him (*like wild Ishmael born, whose hand is against every man*) having no resting place in the *right life* that formed him, but *yielded* his *heart* to go *outward* (into the *Beastual* properties) which should have been always *joyned* to *God* his *Creator*, and not have *departed* from him; but being in *Transgression* was *afraid* of *God*, drove *outward* into the *Earth* like *Adam*, (mark here) not that *God* the Creator doth *willingly* or *purposely drive man* from *him*, into

to the *outward earthly* or *beastual* properties, but *man* being *departed* from *him*, by doing that which is *contrary* to *his pure Motion* and *Life*, he is *therefore* troubled, and feels the *anger* of his *Creator* for it (who is *grieved* and *vexed* with the *disobedience* of his Creatures) and so to get *ease* from the *trouble*, man runs *more* into those *thoughts* and *things*, which occasions *more anger*, *torment* and *trouble to his own soul*; like *Saul*, who gat *Musique* to *quiet* him when he had *departed* from the *true Spirit* and *Life* of Creation, in which *man* was brought forth in the *beginning* in *Adam* (before the inventions) in the *upright life*, where all was *quiet* in *subjection* to *God*, who is *sufficient rest*, *peace and quietness* to all that *live* therein; but going *from it*, into the *Beastual* properties, *man* is *defiled* and *polluted*, it being not his *true rest*, as saith the Scripture.

Here also was *Cain* gone out from the *true Life*, and Sacrificed from the *outward* property of *Beasts*, in which he was not *accepted*, but was *troubled* and *judged* by the *inward life* that formed him (in which *Abel* offered) and so he *fretted*, and was *wroth* with his *brother* and *slew* him, because [he] offered in the most *inward* Principle or *Property* in which he was formed (which was his *proper Habitation*) and so *accepted*, and in it was *well* pleasing to *God* his Creator; but *Cain* being gone from the *inward* into the *outward*, offered but the *outward*, in the Earthly and *Bestial*, which reached not the *inward*, neither could be *accepted* of *God* the *most inward Life and Power of Creation*; and having the *sense* of *non-acceptation*, it *reflected* upon him, *judging* and *troubling* him, so that his *countenance* fell, and he was *wrath* with his *brother*; this is *Cains* [MARK] in all *Ages*, *viz.* the *outward* birth in the fleshly and *outward* properties, *persecuting* the *inward Spiritual Birth*, in *Gods* property [which began in *Cain* and *Abel*] as it is written, he that was *born* after the *flesh* (or the outbirth) *persecuted* him that was *born* after the *Spirit*, or inward forming life [which is God] even so it is now, as he that is *born* in *Abels* property *seeth*, *therefore* let him that *Readeth*, wait to *understand* it, in the most *inward Principle*.

O ye *sons* of *Adam*! Consider in what *property* you are *born*, and *liveth*, and *offereth Sacrifice*, for *God* is not *mocked*, you shall *reap* what you *sow*, (and not otherwise) if you are in the *outward* birth, which is of the *flesh*, then are you not *accepted* of the most *pure invisible God*, but are *Judged*, *Troubled* and *Condemned* by him, because of *which* you are *fretful*, *froward*, and *wrath* against them, who are in the *inward spiritual birth*, more *righteous* then *you*; for *you* and *your knowledge*, stands in the *proud stubborn* and *wilfull* properties of *brute Beasts*, in which you speak evil of the *most inward* things which *you know not*, as it is written, nor ever shall (in that state) till you come to the *most inward life* that formed you, which is *deeper*, *higher*, and *more Excellent* then the *beastual* or *outward life*, in which you offer *Sacrifice* to the *unknown God*, who *accepts* it *not* at your hands; and you are them that *draw near* with your *mouth* and *lips*, but your *Hearts* are *far off*, mark, you draw near in the *outward*, but the *most inward* is at a *distance* (or that *separated* from you) in which the *acceptance* is; So be not *deceived*, for *Cain* and *Abel* are rightly understood in the *most inward* ground (and nothing is hid from the former of all things *with whom we have to do*) in which also *Jacob* and *Esau* are clearly known and manifested, the one [a *plain man*] dwelling in a *Tent*, the other [a *cunning hunter*] a *man* of the *field*, as saith the Scripture; And saith God, *Jacob* have I *loved*, and *Esau* have I *hated*, but how comes this to pass, that he *loveth* one and *hateth* the other while they are but *children*; it is from the same ground, in which he had *respect* to *Abel* and his *Offering*, but not to *Cain* and his *Offering*, it lyeth in the *births* or *inward* properties in which they are *Generated*, *Ruled* and *Acted*, and not in the *outward persons* or *names*, for *God* is no respecter of *persons* or *outward* names, so that *Jacob* was not loved, because his *name* was *Jacob*, for it is written, thy (*name*) shall (*no more*) be called (*Jacob*) but (*Israel*) for thou hast *wrestled like a Prince*, and hast *prevailed* with *God* and with *men* (mark) God changeth his *outward* name, as he did *Abram* and *Sarai*, which is also for some reason (in his *own counsel*) which the *outward* sees not; but *Jacob* was (a *plain man*) in the

Tent

Tent (the *moſt inward life*) his proper Habitation, in which the *Love* and *Acceptance is*, and is manifeſted to that *birth*, *through all Ages*.

But *Eſau* (which was *hated*) was a *cunning hunter*, a *man* of the *field*, mark, this *Nature* or *Property* was the *hated*, and not the *perſon* which by it ſelf is but earth, or a *dead paſſive* Creature, a (*man*) of the *field*, the *mind* wholly *contracted* and *captivated*, in the *wild hunting ſtraying nature*, even in the *outward properties* where the *bleſſing* is not *obtained*, but is of *right* unto *Jacob* (in the *Tent*) (before the *cunning* hunting was) *yea and he ſhall be bleſſed*, he that readeth let him *underſtand*, for *they are* in *being* at this day; And *now* alſo, is the life of *ENOCH*, *ABRAHAM*, *ISAAC*, *MOSES*, the PROPHETS, CHRIST and the Apoſtles KNOWN, in the *moſt inward motion Principle* or *life* that formed them, which is *not known* to the Children of the *fleſhly*, or *out-birth*, no more then he that is upon the *face* of the *Waters*, knoweth what is in the *depth* or *bottom* of the *Ocean*, as it is written, they know *nothing* but what they *know naturally* as *bruit Beaſts*, in which property they alſo *corrupt themſelves*, but the *Spiritual* (inward or plain) *man* knoweth all things, being in the *Tent*, or *counſel* of the former thereof, but the *Natural* knows not the *Spiritual* as I have *ſaid*.

And it is Written, ENOCH (the *ſeventh* from ADAM) walked with God and was not, for God *took* him, mark, he was *retired* through all the Created Properties back to the *Life*, the Creator and Former of all things (in which the *Prophet* was born) even in the moſt *inward inviſible life* tranſlated, and was *not*, for God *took* him out of the ſight and knowledge of the *out-birth*) into the *ſubſtance* of *Iacobs* TENT, whom God loveth, in which he *prophefied*, that *God* (the inviſible being) would come *in ten thouſands of his ſaints* (tranſlated ones) to *convince* them that are *ungodly* of their *ungodly deeds* which they have *committed*, and of their *hard ſpeeches*, which *ungodly ſinners* have ſpoken againſt him, and to *execute* his *judgements* upon that *birth* which knoweth him not, for the *acceptance* is onely in that birth and life, which dwelleth *inwardly*, in the *ſubjection* and *true* knowledge *love* and unity

of

of the *eternal invisible life*, which is (and is called) the Lord and Creator of all things, who shall so be known (in a *time* at hand) as *fully* and manifestly as the *waters cover* the *Seas*.

But *NIMROD*, the mighty hunter before the Lord, (the *begining* of whose Kingdom is *BABEL*) [*CONFUSION*] *yet remains* to this day, among the mighty and *cunning* hunters, who have alwayes *hunted* after the most *inward pretious* substantial life, which to *them* is still unknown, as was manifested in *Cain*, *Ishmael*, *Esau*, *Haman*, *Judas*, *Herod*, and many more which might be named, of *High Priests*, *Rulers* and *People* who were of the *fleshly* or *outbirth* in the kingdom of *pride*, *subtilty*, *envy*, *wrath* and *persecution*, which is of *Babel*, *hunting*, as for the *Prey*, the *inward birth* which *walks with God*, in the *invisible* life of *acceptance*.

In which *Christ came*, manifesting his *Original* or *Father* to the *World*, but the *outward* or *fleshly* birth, neither *knew* him nor *received* him, though the *World* and all things in it were *made* and formed by *him* and for *him*, but sought to *persecute* his *pretious* life to *death* as soon as he was *born*, as in *Herod* the *King* who *knew* not the *life* of the *Son* of *God* when manifested, being in the *outward properties* of this *World*, to which the *inward* is a *Mystery*, as it is written, *great* is the mystery of *God*, *manifest* in *flesh*, whom *none* of the Princes of *this World* knew, because their *knowledge* and *understanding*, their kingdom and *glory*, is only in the *visible earthly sensual properties*, in which lyeth the *enmity* against the *invisible inward righteous life* of the *innocent Lamb*, who fights *not* about *his Kingdom*, *Worship* or *Sacrifice*, like *Cain*, and his generation, but *prayeth* to his *Father* that they might *see* what *spirit*, *property* or *birth* they are in, that so they might be turned *inward* in their *minds* toward his *Kingdom* which he tels them is *within* them, and not *outwardly*, bidding them seek it in the Righteousness thereof, and then the *outward* should be in subjection, and all *good things* unto them *added*.

THIS *now* consider, all you *children* of the *outward* or *fleshly* birth, who *live* and *act* in the *enmity* and *corrupt* life,

of the *beastial properties*, estranged from the the *most inward pure eternal life*, of the *Former* and *Creator* of *Heaven* and *earth*, and with *speed* turn your minds *inward* and be *still*, *earnestly desiring* that you may know *God*, being *drawn back* into that which *can translate* into his *Kingdom*, which lyeth *hid in you*, invisible, and not *outward*, that you may come to *possesse* the Spirit of *meeknesse* and *righteousnesse*, and in it be *hid* in the *dreadful hour* that *draweth near* to *try all flesh* (and its *births* and *properties*) upon the face of the whole *earth*, And he that is found the *Smiter* of his *Fellow servant* (like *Cain*) must have his *portion* in the *banishment* of *God*, from his most *pure* and *glorious countenance*, and be the *vagabond* and *out-cast* of his *displeasure* and *indignation* for ever:

Therefore I say *Repent*, that is, *turn* your *minds* to that which you are *estranged* from and ravened *inwardly* from, as *Christ* said, for by this is the *false* birth and *false* prophet *known*, viz. gone from the *inward life*, of *uprightnesse* and *Truth*, and minds the *outward visible* things *onely*, in which you are *cunningly hunting* for the satisfaction of the *motions*, *lusts* and *desires* of the *beastial* life; which in you is *judged* and *reproved*, by the most *inward life*, which is of *God*, and is the *foundation* of *Enoch*, *Abel*, *Abraham*, and the rest of that *Generation*, on which, if you come not to be *built*, by *Repentance* from the *works* and *nature* of *unrighteousnesse*, you will *fall* with *Cain*, and *Judas*, *Esau* and *Haman*, and the rest of that *generation*, without *hope* of *recovery*, into the *ever sinking bottomlesse pit* of *darknesse* and *misery without end*; For it is a *fearful* and *dreadful* thing to live and dye in that *nature*, *birth* or *property*, which God is never *reconciled* unto, but *abhors* as an *abomination* for ever, in whose hand, or power, is your *breath times* and *seasons*, and you cannot *Repent* when you will, or in your own *appointed time*, but when the *inward life* of God *stirreth* with discoveries and reproofs of the *evil wayes*, *words* and *actions* which by you is brought forth, that is the *time*, when he calleth, to *turn* at his *Reproofs*.

For saith *God* (the Creator) my *Spirit* shall not alwayes *strive* with *man*, because he also is *flesh* or a *fleshly* birth of this world is entred the *Soul* of *man*, therefore think

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of *Esau*, who was of this birth or Generation, that could not find a *place* of *Repentance*, (or *enterance* of *returning*) being *hardned* in *prophaneneſſe*, though he ſought it *carefully* with *teares*.

For I *tell you* from the *certain* knowledge of the myſterious *life* of Creation, that if you *ſpend your time*, without the *true knowledge*, of the *onely* wiſe inviſible *God*, which is through his *judgements* upon the *vailing out-births degenerating properties* of *unrighteouſneſſe*, and comes not *through it*, to have *unity* with him, in the *moſt inward hidden life* of *Righteouſneſſe*, you will be *driven* into the *moſt utter darkneſſe* and *blackneſſe* of *woes* and *miſeries for ever*; For its not every one, (that with their mouth can ſay, *Lord, Lord,*) muſt enter the *Kingdom* of *God*, but he that is *born again*, tranſlated as ENOCH, of the *birth* of the *ſpirit* which was in *Abel*, by which he offered a more *excellent* ſacrifice than *Cain*, unto his Maker, this *onely* (and not another birth) is *accepted*, and can *walk* with *God*, from *Abel* to this *day* and *for ever*, in which *Moſes* is known, and *Jude* declared of *Enochs* prophecy the [ſeventh] from Adam, which is a *deep* myſtery, not *known* to any but ſuch as *walk* with God, and are TRANSLATED.

Therefore think not that the *Kingdom*, or *myſtery* of *godlineſs* conſiſts in *outward* things, or *viſible* obſervations, for I tell you *nay*, it is a *deeper thing* then the face of the Earth, (which the hypocrites can diſcern) its the [ſeventh] from Adam (in tranſgreſſion) *Dig now*, and find this *Pearl* of great price *who can*, (which is able to tranſlate or create) for the *day* is *dawned* in which all things *viſible* and *inviſible* ſhall be *clearly* known and *manifeſted* unto that *birth* in which the *onely acceptance* with God is. Neither doth the *Kingdom* of Righteouſneſſe conſiſt in the ſatisfying the *ſtrife*, the *luſts* of the *eye*, or *ear outward*, or in the *pride* of *life*, for theſe are *not* of the *Father*, but of the *World* or *fleſhly* birth, and of the *kingdom* of the *beaſtual* powers of *darkneſſe*, in which the *Righteous Holy God* and his *Kingdom* is *neither ſeen*, *known* or *underſtood*, or in any meaſure *injoyed*, becauſe it is *impoſſible*, unleſs God were *changeable*, for its not of the *Father* (the *moſt inward* pure forming life) but of the *World* (or out-

birth) which is *estranged* from the *Womb* of the Original and Eternal *Motion* and *Life* of *Righteousnesse*; be not *mistaken*, every *motion* hath a *father* whether *good* or *evil*, for there *are* them that *are* of their *Father* the *Devil* (whose works they do) but *we* speak of *God*, the *Heavenly Father*, (the Original of all good and Blessedness) who is *King* of *Righteousnesse*, in whose sight the *proud* and *stubborn* in *Heart* are *Abomination*, but the *Devil* is *King* over all the *Children* of *Pride*.

So be still, and *learn* to know the *Everlasting Gospel*, which is now *preached* [*in*] *every Creature under Heaven*, saying, *fear God*, and give *Glory* to him that *made Heaven and Earth*, for the hour of his *judgements* is *come*; in which *Cain* the Vagabond and his *sacrifice* is manifested, and the hidden things of *Esau* (*the cunning hunter which* looseth the Blessing) are brought to *light*, but *Jacob* obtains, and *Abels sacrifice* is *accepted*, but the first birth of the *flesh* is rejected, *for evermore*, *Amen*.

Written in the *light* of the *Knowledge* of the *Mistery* of *God*, in which the most *ignorant* may see, of what *form*, *seed*, *birth*, or *off-spring* they are; And being *still* and *quiet*, may feel the *spirit* of the *Lord* move upon the Face of the *deep* (*in them*) which is the beginning of the *Creating* of the *new Heavens* and the *new Earth*, wherein *Righteousnesse* dwels, *Amen*.

I thank thee *O Father*, (Lord of Heaven and Earth) that thou hast *hid* these things from the *out-birth* of the *Wisdom* of this *World*, and hast revealed them to the Babes of the *inward ground* in *Christ Jesus* (the Word) by whom the *World* was made, even so it *pleased* thee, *Amen*.

W. B.

The

The Travel *of the* Bowels *of* Sion, *and the* CRY *of the* Sins *of* Sodom *is very* Great *this Day* before *the* LORD.

THis is the day of *Sions* travel, the *pangs* of Her *deliverance* are many, her cryings out are heard in the Land, the *seed* of *Jacob* wreſtles in the Womb with his God for the Bleſſing; Oh *Sion*! thy deliverer is coming near unto thee, (even he that turns away ungodlineſſe from *Jacob*, and ſearcheth out the hidden things of *Eſau*, which are as ſtubble before him) Oh! *Sion*, give up to thy *Maker*, and be not *ſecure* till thy deliverance is accompliſhed, be *watchful* to every pang, and forget not, that this is the *hour* of thy *travel*, for thy *Maker* (thy Husband) who hath begotten this ſtrugling Birth (in the Eternal Womb of Compaſſions) he will deliver it; though the day of thy ſorrows is come upon thee, yet be patiently reſigned, and ſeek not to run away from it, leaſt it come unawares and ſurprize thee, for thy God will not forſake thee, if thou do not forſake him; therefore *be ſtill, be ſtill*, and reſt in the good Will of thy Maker, Oh *Sion* (who trembles as a Bird out of the Eaſt) in the *Dread* of thy *God*, who is ſwiftly coming to *plead thy Cauſe* with all *fleſh*, in this the day of thy ſore *travel*, and *woe* and *judgements* will be to them that are at *eaſe* in thee O *Sion*.

Therefore TREMBLE ye CARELESSE DAUGHTERS, and let all *fleſh* be ſilent before *him*, who is come to *reign* in Mount *Sion*, and in *Jeruſalem*, and before his *Antients Gloriouſly*; *Awake* therefore, ye that make mention of his *Name*, *Retire*, *retire*, into the Habitation of his *Holineſs*, and let that *Tongue* cleave to the roof of its Mouth that makes mention of his *Name*, and not in *Righteouſneſs*, in

in this the mighty day of his power and *Wonders*, for thy God hath remembred thee oh *Sion*, and will yet again build thee up O *Jerusalem*, in whom shall be the *perpetual* habitation and praise of the Mighty God of *Israel*.

Therefore hear O ye *Inhabitants* of *Sion*, and *Borderers* of *Jerusalem*, spend not your time in vain, but be Vigilent, Careful, and Ponderous; for I am a *jealous God*, respecting not the persons of any, but for *traveling* Sions *sake*; And I will *break* and *confound* you whole-hearted ones, as a potters vessel, though you are *numbred* among my people, and my *seed* among *Transgressors*, yet you are not of *them* (nor are they of *you*) but you are the *fat* and *strong* which I will feed with *judgements*, in the day of my *fierce plagues and vengeance* which hastens upon the *whole world*, for my *fire* is in *Sion*, and my *furnace* in *Jerusalem*, feel this, you *slothful*, *Careless*, and *Rebellious*, who gives not that up to the *slaughter*, which is for the *slaughter*, and that to the *famine*, which is for the *Famine*, but keeps back the *Oxen* that lowe in mine *ears*. Therefore give up ye *graves*, and let the *dead* both small and great come to *judgement*, that my *numberless* number may *stand* upon mount *Sion*, with the harps of *Everlasting* Joy and Melody in their hands, and Halelujahs in their *Hearts*, and *songs* of praise and *Tryumph* in their mouths for evermore. For the day *hastens*, yea, the day *hastens*, even the day of *recompences*, the *cry* of the *sins* of *Sodom* is *great* before *God* this day (which will draw down *vengeance* upon the *inhabitants thereof*) and the noise of the rolling of *Sions Bowels* are heard in the Ears of the compassions of the *Almighty Jehovah*; the *cry* is *great* in the *Earth*, and it *reacheth unto Heaven*; Oh! thou *seed of Jacob*, how dost thou *travel*, and strive to get through the Narrows (over the Earth) into the broad places, that thou mightest stretch forth thy hands as he that swimeth stretcheth forth his hands to swim.

Oh thou City of the true *Israelite* [in whom is no guile] how doth my *soul* and my bowels *sound* like the warbling Harp for thee, O thou *beloved one*, *Arise*, *arise*, and let the *Earth* be moved at thy *stirring*, and bring thou *Vengeance*, judge-

judgements, and *overthrows* upon the *Inhabitants* and *Foundations* thereof [which are out of course.] I have *seen*, I have *seen*, thy *travel*, [Oh thou moſt pure and undefiled one] and thy *pangs* have taken hold of my ſoul, which partakes with thee in thy ſorrows; therefore [*for Sions ſake*] I cannot hold my *peace*, and for *Jeruſalems* ſake I cannot *reſt*, till her *judgement* go forth as a *light*, and her *righteouſneſſe* as a *Lamp that burneth*.

And my *cry* is unto thee, Oh *Righteous Father*, *Lord* of *Heaven* and *Earth*, who art the *Great Almighty* and *Dreadful God*, before whom all *Nations* are as nothing, thou *aſtoniſher* of all fleſh, thou art even too *wonderful* for me, that when I begin to ſpeak to thy *Majeſty*, I am as a man *aſtoniſhed*, and my heart *melteth* as wax before thee thou *terrible one*, and I could even ſit down in *ſackcloth* and *aſhes* for ever ſilent before thy preſence, in *admiration* of thy Wonders and Goodneſs; Surely if thou hadeſt been a *changeable God*, the ſons of *Jacob* had been *conſumed*, but thy *compaſſions* fails not to thy *ſeed* forever; therefore thou giveſt ſtrength and boldneſs to thy *Babes* to cry unto thee, and even to *wreſtle* and *reaſon* with thee, Oh thou *great* and *terrible* one, thou Mighty Jehovah, my *ſoul* is poured out unto thee, and my *bowels* are like a boyling pot, in *remembrance* of thy *mercies*, and I am even *melted* with the *fire* of thy *love* and *jealouſie*, and my *tears trickle* down before thee for *Sions ſake*; Oh my God! *how long* ſhall it be, ere the ſeed be gathered into the *Garner of Salvation*? *How long* ſhall it be ere *wickedneſſe* hath an *end*, and *tranſgreſſion* be finiſhed? Oh Lord God! my Heart and Soul maketh a noiſe in me, becauſe of theſe things: *How long* ſhall the wicked *bear Rule*? *How long* ſhall the *ſtubborn envious boyſterous* and *rebellious* nature have a dwelling place in the Earth (over thy life?) *how long* ſhall thy *pretious tender righteous holy Seed*, *groan*, under the *weights*, *oppreſſions* and *heavy burthens of iniquity injuſtice* and *cruelty*? *How long* ſhall the Enemy *prevail*? *How long* wilt thou ſuffer the *abominations* (that make deſolate) to bear ſway in the *world*? When ſhall the *Kingdoms* thereof become thy *Kingdoms*?

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and of thy *Christs*? *Oh Lord God of glory!* my heart is even on *fire* to wrestle with thee about these things; Yet, if thou say, be *silent*, I will be *silent*; but thou (*O Eternal God*) hast *moved* in my *Soul*, and *kindled* my inward parts, that it even *flameth* in the *love* and *zeal* of thy *Name*, and is even *restless* till thou *answer*; for thou hast *quickened* me and put *strength* in me, else could I not stand to speak one word in thy presence. O thou *great God of Truth*, Art not thou he that *cut Rahab*, and *wounded the Dragon?* and *overthrew Pharaohs host*, and drowned the *old world* for their continual *wickedness* and *Rebellion* against thee and the *Reproofs* of thy *Spirit?* Art not thou he that *rained down fire and brimstone upon Sodom and Gomorrah*, because of their *pride* and *ungodliness*, *idolatry* and *lasciviousness?* And did any of *those* (whom thou destroyest in thy *fierce* anger) exceed *these* in *abominations?* even *this present generation* which so highly *provokes* thee to wrath and *jealousie*; doth not thy hot displeasure *burn against them?* dost not thou even stay, and wait, to fetch thy *full blow of vengeance*, even the fatal and final *stroke* of *indignation against this generation also?* Art not thou he that Created all flesh by the word of thy power? And canst not thou *destroy* all at thy pleasure with the same, *as in a moment?* Oh Lord God! my *Soul* is in *heavineſs* till thou *arise* and plead thy *Cause on Earth*, *for Sions sake*. Awake, awake, thou *Arme* of *strength*, glorifie thy Name, and let thy mighty *wonders be* manifested as in *Ancient dayes*; And *Rouze* up thy self, thou *Lion* of the *Tribe* of *Judah*, and let all Nations feel thy *terrible power*: O Lord God! strike *dread*, *terrour* and *astonishments* in the *hearts* of thine *Enemies*, even all *workers* of iniquity, who make a mock at sin, (and a derision of thy heritage) and take pleasure in the things which thou abhors: *Plead* with them by fire and sword thou *mighty God*, even by the *word* of thy *power*, which shall make the *Nations to Tremble*; And put forth thy *mighty hand*, and scatter the *ungodly inventions* of men, which grieves thy pure spirit, and let them see the *unrighteousness*, *injustice*, and *great abominations* that is committed in the *land* against *thee* and thy *people*, as if thou wert *departed* from the *Earth*, or tookest

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no *notice* of the doings of the children of men; Oh Righteous God of Glory, *blow* upon that *ſpirit* (and blaſt it for ever) that gives *liberty* and *tolleration* to the wayes of *ungodlineſs*, *ſportings*, *revelings*, *wantonneſs*, *playings*, *blaſphemous ſhows*, and *idolatrous practiſes*, in which is acted even *dreadful* and *provoking abominations* againſt thee the *jealous God of Truth*, and that *limits*, or would *limit* thy pure eternal incomprehenſible *ſpirit*, and thy *heritage* to the number of *four* or *five* perſons (which ſhall not be) and will *ſuffer* or *allow hundreds* to meet and practiſe ſuch things which *vex* thy *righteous Soul* from *day* to *day*.

Surely, *ſurely*, O Lord God, thou wilt *ſuddenly ariſe* in the greatneſs of thy ſtrength, and manifeſt thy great and ſore diſpleaſure againſt theſe *Abominations*, and all *fleſh* ſhall know that thou art the *Lord* and *King* of *Kings*, who ſearcheth the heart, and tryeth the reins, and wilt *reward* every one according to his *works*. And let [*this*] *Generation* remember their ſiſter *Sodom*, upon whom thy *vengeance* was poured forth (for an *example* unto them that ſhould afterward *live ungodly*) when their ſins had reached to *Heaven*, and the cry of their *wickedneſs* had come up before thee; and let [*them*] know alſo, that [*their*] day haſtens, and (*their*) ſins reacheth to *Heaven*, even againſt thee, and thy dear people (which is thy portion.)

Oh Righteous Holy God! *how long* ſhall wickedneſſe *burn* and not be *conſumed*? Was there ever a *Generation* exceeding *this* in *ungodlineſs* and *varity* of *Abominations*? Was thy Spirit *ever* more laden with the *iniquities* of a people then thou art with this people? *Surely* thou art *oppreſſed*, more then when a Cart is *overladen* with *ſheaves*. Oh! thou *pure Eternal God* of Righteouſneſſe, my *ſoul cries* unto thee, a *Separation*, a *ſeparation*, *Divide*, *divide*, *Break*, *break*, *Confound*, *confound*, *Scatter*, *ſcatter*, *and pour forth thy vengeance upon the Heathen that know thee not* (within and without) *and upon the families that call not on thy Name*; that thy *pure pretious ſeed* may *ariſe* and *ſhine forth* in its *beauty* and *glory* over all, for whoſe ſake *alone* thou haſt *ſpared Nations*, and wouldeſt have ſpared *Sodom* (if thou hadſt found it riſen in *ten* perſons) and for

whose sake thou wilt plead with all *flesh living*.

Arise, *arise*, thou *Mighty God* of *Valour*, like a Lion out of his *Thicket*, and *tear* and go thy way (thou *Ancient* of dayes) and let the *Earth* and *Heavens*, and the *Sea*, and all that in them is *tremble* at thy *Dreadful Presence*; *How long* wilt thou *suffer*, thou *long-suffering Spirit*, ere thou be fully *avenged* on thine *Adversaries*?

Thus saith the *Lord God*, the *Great and Mighty Jehovah of Israel*; Ye Children, (in whose hearts is my *Fear*, *Love*, *Truth* and *Righteousness*, who are *poor* and *contrite* in *spirit*, and *tremble* at my *Word*, in this the *day* of my *power*) enter *you* into your *secret* hiding place (which I have *prepared*) and shut the *door* that the *evils*, *temptations* and *snares* of the *Enemy*, may not *enter* your *dwellings*, and *stand still* in quietness in the *Dominion* of my *Life*, in the *content* and *peace* of my *spirit*; for the day *hastens*, in which I will *spread* my *nets* of *Vengeance* upon the *ungodly*, and I will take the *Wild Boars* of the *Forrest*, and the *subtil Foxes* of the *Desart* that *spoil* my *Vines*, and *hurts* my *tender Grapes*, and the *sinners* in *Sion* shall be *afraid*, and *fearfulness* shall *surprize* the *Hypocrite*; therefore all *fear* and *dread* my *great* and *glorious Name*, which shall now be *manifested* to the *dividing* in all *Nations*, the *Harvest* is *near*, therefore *sleep not*, for behold I come *quickly*, and my reward is with me to *render* to every *man* as his *works* shall be.

Even *I* am coming from *Bozra* (in the *greatness* of my strength, with my *dyed Garments*) that have been a *man* of *sorrows*, and *acquainted* with *griefs*, who have trodden the *Wine-presse alone*, it is *I* that am coming in my *fury* to *trample* upon mine *Oppressors*, *yea*, I will *bath* my *sword* in the *blood* of mine *enemies*, and I will be *fully avenged* on mine *Adversaries*, for to *me* it is *given*, to *Judge* and to *Condemn*, to *Destroy* and to *lay waste*, and *consume*, to *Build* and to *Plant*, to *Save* and *Redeem*, to *Unloose* and *Deliver*, even all *power* in *Heaven* and *Earth*, and all *judgement* is given to *me*, who have been the *long-sufferer*, the *Lamb slain* since the Foundation of the World, who am *meek* and *lowly* in *Heart*, in whose *mouth* is found no *guile*, even *I* the *Star of Jacob* and *Foundation* of *Israel*,

Israel, who am the *Spirit* of *Judgement* and *Counsel*, of *Wisdom* and of the *Fear of the Lord*, and because of *Truth* and *Righteousnesse* am I *arisen*, and have set my *face* like a *flint* to plead with all *flesh*, and none shall be *able* to stand before me, but *them* that have *taken hold* of my *strength*, who are in my own *True*, *Holy*, *Faithful*, *Weighty*, *Solid*, *Deep*, *Humble*, *Dreadful*, *infallible Life*, all other shall be as *Chaff* before the *Wind*, I the *Lord* have spoken it.

Therefore be *watchful* all ye that make *mention* of my *Name*, and let all *flesh keep silence* before *me*, for I will *fann* and try all people, and *shake* the Foundations of the *Earth*, that that which cannot *be shaken* may remain *onely*; *Blessed* is he that is able to *stand* and wait for me, to receive me at my *coming*, Amen. *Halleluiah*.

Written in the *Breathings* of the *Life* of the *Seed* of *Jacob*, for the *Deliverance* of *Sion*, and for the utter *destruction* and *consumation* of *spiritual Sodom* (where our *Lord* also is *Crucified*) throughout the whole world.

By *W. B.*

A Common OBJECTION ANSWERED, About the Name of Jesus.

THere is a great noise by way of *Objection*, among many of the Professors in this Age, against the people called *Quakers*; which is on this wise, *viz. We do not understand* (say they) that you ever pray to God in the Name of [*Jesus*] or in the Name of the [*Lord Jesus Christ*] &c. Though we grant you often Preach and Pray, and many good Exhortations there is to be heard among you, but we seldom or never hear you pray or preach in the Name of [*Jesus*] or you seldom use the Name of [*Jesus*] among you; but of (*God*) and the (*Father*) and the (*Light*) and the (*Power*) and the (*Spirit*) and the (*Wisdom of God*) &c. Seeing it is written, that whatsoever you do, do it in the Name of the (*Lord Jesus*) and to the Name of (*Jesus*) let every Tongue confess, and every knee bow, and whatsoever ye ask in my Name (saith *Jesus*) shall be given to you, &c.

To which I shall endeavour to answer, as I have received of the Lord, making it manifest to the meanest, simple,

ſimple, ſober, underſtanding, whoſe heart truly deſires after the everlaſting ſatisfaction, which is in the fulneſs of the (*One onely true God*) who is (*one Lord*) and his (*Name one*) unto (or in) them who are in Subjection unto the (Higher Power) which hath a (Name) above every *name* under Heaven, to which every knee ſhall bow.

Firſt, I do affirm that they who Preach and Pray in the (Spirit) and (Power) and (Light) and (Wiſdom of God) do pray in the (Name of Jeſus) for (Jeſus) is but a Name which was given unto that which was before that *Name* was, which the Angel called a (*Holy Thing*) and alſo ſaid that (*Holy Thing*) which ſhall be born of thee, ſhall be called the (*Son of God*) *Luke* 1. 31. And alſo it is written, behold a Virgin ſhall be with (Child) and ſhall bring forth a (Son) and they ſhall call his (Name *Immanuel*) which being interpreted, is (*God with us*) ſo that this (one Holy Thing) in proceſs of time, according to the knowledge of his works, and opperations in and by many, hath ſeveral, many, and various names given unto it.

Therefore conſider the *weight* of the *Miſtery* of *God*, which is manifeſted, and hath been manifeſted through divers Things, Names, and Operations unto mankind ſince his departure from that Life in which (in the beginning) he was made in uprightneſs, according to its own likeneſs and Image; As after man had tranſgreſſed, the Name of this *Holy Thing* was then promiſed under this Denomination, the *Seed of the Woman* which was to bruiſe the *Serpents Head*, which had led into *tranſgreſſion*. And his Name is called the Word of God, by whom all things were Made and Created; and he is called the Faithful and True Witneſs, the Beginning of the Creation of God; and he is called the Lamb ſlain from the Foundation of the world; and he is called the Lion of the Tribe of *Judah*; and he is called the VVonderful Counſelour; and he is called the Lord our Righteouſneſs; and he is called the Prince of Peace, and the

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tryed Stone, and a Rock; And yet the same is called the Branch, and the Child, and the Mediator, and the Redeemer, and the King of *Sion*, and the Star of *Jacob*, and the Star of *Israel*, and the Bright and Morning Star; and he saith of himself, I am the Good shepheard, which layes down his *life* for the sheep. And in a certain place its written, the *life* is the *light* of men; and *again* saith of himself, I am the VVay, the Truth, and the Life, and I am the True Vine, and I am the Door; And yet saith, I stand at the Door and knock; and I am the Light of the world, no man cometh unto the Father but by me. And *Moses* wrote of him, saying, A *Prophet* will the Lord your God raise up in the midst of his Brethren like unto me, and him shall you hear in all things. And it shall come to pass, that he that will not hear that *Prophet*, shall be *cut off* from among the people. And the Apostle saith, say not in thy heart, who shall go up into Heaven, to bring Christ down, or into the Earth, or beyond the Seas to fetch him hither for us; but the word is very nigh thee, even in thy heart, and in thy mouth, that thou mayest hear it and do it; and this is the word of Faith which we Preach, *&c.* And sometimes saith, we Preach Christ crucified, unto the *Jews* (who sought after an outward sign) *a stumbling block*, and to the *Greeks* (who sought after wisdom of words) *foolishness*; But to them that were *saved*, Christ was the *Power* and *Wisdom* of *God*, of whom unto them was also made, *Righteousnesse*, *Sanctification*, and *Redemption*, but is *a stone* of *stumbling*, and *Rock* of *offence* unto them that are *disobedient* to the word of Faith which is very nigh, in the *Heart*, and in the *Mouth*, *&c.*

Secondly, Now rightly consider and understand, that all these *various names* were given to, and spoken of, *one and the self same thing* (as it is written, the undefiled *is but one*) in which is the substance of them all; and all Types, shadows, Figures, and words, Centers and ends, even *in him* who is the *Alpha* and *Omega*; To

which

which they were given according to the Diſpenſations, Manifeſtations, and Opperations unto the underſtandings, and ſenſible workings in the ſouls of the ſons of men: *As this*, when he manifeſteth unto man his *tranſgreſſions*, vain life, words and converſation, and the evil of his wayes, and that he hath not peace with God, (being in the fall) by this firſt appearance, this *holy thing* is properly called *Light*, and as it checks, reproves, troubles, and ſmites, it might be called a manifeſtation of the *Power or Spirit of God*; and as it *judgeth* and *condemneth* (in the ſame) he is properly called a *Law-giver* and a *Judge*, and as he *deſtroys* and *ſlayes* the *enmity* or *root* of iniquity *in man*, which ſeparates from God, he is called the *word of Reconciliation*; and ſo having *reconciled* by his Power and Life to God again, *by this operation* or effectual work, he is rightly called a *Redeemer*, a *Reſtorer*, and a *maker* up of the *breaches*; And as he *guides*, *draws*, and *leads* out of *ſin*, he is called a *Leader* or *Commander* of the *people*; And as he *preſerves* and *defends them* whom he hath *led* out of *tranſgreſſion* in himſelf, he is called a Rock, a Refuge, a *ſhield*, a *ſtrong Tower*, and a *Munition of Rocks*, &c. And as he *Inſtructs*, *Teaches*, and *Counſels*, he is called the *Wonderful Counſellour*, the *Prophet*, and *High Prieſt*, and the *Overſeer* of the *Soul*; and as he *rules*, and hath the *Dominion in man*, then may he *by that man*, be *properly* called *the Lord*, and in *Truth* may ſay *the Lord* is my *light*, the *Lord* is my *judge*, the Lord is my *Law-giver*, the Lord is my *King*, my *ſhepheard* and *Saviour* which is *Chriſt* the *Power* of *God*, the *anointing*, which when ſo known and enjoyed, as before mentioned, *in a man*. There is truly witneſſed, the knowledge of the *onely true God*, and the *Government* and *Kingdom* of the Lord *Jeſus Chriſt*, and not before; *He that can receive it let him.*

Now, it is written his *Name* ſhall be called *Jeſus*, for he ſhall *ſave* his *People* from their *ſins*, mark [*this*] *Name*, ſignifying it was a *thing*, before the *Name Jeſus* was, or any other of thoſe *names* before mentioned, for he is

that

that *Word* or Power by which all things that were made were made and Created, of which it is ſaid, in the beginning he was with God, and was God; and by the Angel called Immanuel, *God with us*; And by the Apoſtle the *Power* of God, and the Wiſdom of God. So that it is not the *names* which are to be contended, or ſtriven about, (which is to no profit) but rather to wait to know that *Name* which is a *Strong Tower*, to which every *knee* ſhall *bow*, of things in *Heaven*, and things in *Earth*, which is the *Higher power*, of God *ordained*, that to it every *Soul* ſhould be *ſubject*, &c.

So that all theſe *names* are given to the *Power* of God, in which is the fulneſſe of the Treaſures of *Life*, *Virtue*, *Goodneſſe*, *Mercy*, *Truth*, *Wiſdom* and *knowledge*, which never fadeth away, and in which is enjoyed every good and perfect Gift, the *Power of God*, (who is Light) *Reproves* for *ſin*, the *Power of God Inſtructs*, *Teaches*, *Guides*, *Counſels*, *Reſtores*, *Reconciles*, *Preſerves*, *Defends*, and gives *Victory* and *Dominion* (where it is obeyed) *over all things* which are *contrary* to the *Power of God*.

So all theſe names are given to the *Power of God* which is but *one*, and is that *Name* which is as *precious ointment* powred forth, and is the *Strong Tower* in which the Righteous are ſafe, which is called Chriſt, God with us, the *Immanuel*, which works and fulfils the *Fathers* will, or effects the willings and purpoſes of the Original Fountain from whence it ſprings; which *holy thing*, is called rightly *the Son of God*, the Heir of all things, by which they were made, and Created; and he is before all things, and the *end* of all things, the *Alpha* and *Omega*, the *Amen*.

Thirdly, Now, if any *pray*, or *Preach*, or *Speak* in the *Power* of *God*, and in the *Wiſdom* of *God*, they do it, in the *Name* of *Jeſus*; Or if any pray in the *Truth* and the *Life*, and the *Way*, they *pray* in the *Name* of *Jeſus*, and if any *pray* in the *true Light* and *Spirit* of *God* (which lighteth

lighteth every man that cometh into the world, they *pray* in the *Name* of *Jesus*. As it is written, The true Worshippers *Worship* the Father in the *Spirit*, and in the *Truth*, and not every one that saith Lord, Lord, or that can often mention the Name *Jesus*; It is another *thing* then the *Wisdom* of this world can either speak or comprehend, For it is written, *whosoever* shall call upon the *Name* of the Lord shall be *saved*, And no man can call Jesus *Lord*, but by the *Spirit* of *God*, and *every one that nameth* the *Name* of *Jesus*, departs from iniquity, *he that can bear let him*.

Therefore *stumble not* nor *dispute not* about *names*, or Words, or Letters, which were given (through the various operations) to the one holy, undefiled, unchangable thing, as it was *witnessed*, *understood* and *enjoyed*, by those *men* which were made *holy* through the divine workings, teachings, instructions, Counsels and guidances of it.

Fourthly, Now *mark* and consider these words following, *Whatsoever* you do, do all in the *Name* of *Jesus*, and to the *Name* of *Jesus* let every knee *bow*, and *tongue confess*; and through the *Name* of *Jesus* the Devils were made subject, and through faith in the *Name* of *Jesus* people receive the remission of sins, *&c.*

Yet again it is written by the *True Christians*, we are the Circumcision that Worship God in the *Spirit*, and have no confidence in the *flesh*; and saith, If ye walk in the *Spirit*, ye shall not fulfill the lusts of the *flesh*; And I will pray with the *Spirit*, and *sing* with the *Spirit*, and with the *understanding*; for the Son of God is come, and hath given us an *understanding*, *&c.*

And *again*, as every one of us have received Christ Jesus the Lord, so let us walk in him; and if we are in the *light*, as he is in the *light*, then have we *Fellowship* with the *Father*, and with the *Son* Jesus Christ, and one with another (in him) and the *Father*, *Son*, and *Spirit are one*; which was before the *Names*, *Letters*, or *Words* were, or before the Bodies of *Creatures* were made and Created; who is the Invisible *onely* Wise God, who to us is *one* Lord, and his Name *one*; and as many as are led by the *Spirit* of God, they are the Sons of God; and *Adam* before Transgression, before the *Names* were given to any Creatures, or Things, or Words, or Letters were, was in the *Image* of God, and *Blessed* of God; in *Dominion* over all Creatures, the *Son* of God, and he that leads *again* out of *Transgression*, into the *Paradice* of God, is the *second Adam*, the Lord from Heaven, the *quickening Spirit*, which is given *to us*, (who have Believed and Received him) to lead us into all *Truth*, and is our *Comforter*, *Instructer*, *Preserver*, *King* and *Saviour*, reproving the World for *sin*, and for *Righteousnesse*, and for *Judgement*, as it is written; so there is a *white stone* given, with a *new Name* in it, which no man knoweth but he that receiveth it.

But as many as receive this *white stone* (the *Light*) to them he gives *power* to become the *Sons* of *God*, in which the *Names end*, and that *Name* onely remains which is a *strong Tower*, and a *sure dwelling place* for all the

upright

upright in *Heart*, from the *Beginning*, at *this day*, and *for ever*, Amen.

This is Written for the ſake of the *ſimple-minded*, which deſires to know the *Truth* and to *walk therein*, in which is *no* occaſion of *ſtumbling*, but is the *Path* of the *Juſt* which *ſhines* more and *more* to the *perfect day*, where is but *one* Lord, and his *Name* one.

By *W. B.*

THE END.